THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Every assumption of priestly power which cannot show its source in the Son of God, is priestcraft. * * * Priesthood is the power of God and is exercised in love under all conditions. Priestcraft is tyrannical and oppressive wherever possible."*—S. NORMAN LEE.

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SPIRITUAL—TEMPORAL. HEAVENLY—EARTHLY.

IN a recent sermon, preached by a reverend divine, he made the following statement: "In the present scientific age we think of God as being closely related to, and almost identical with the universe. However much of this may be true, it is just as true that He must be separate and far removed from the entanglements of the physical universe." Such an assertion is something more than paradoxical and which no sound reasoning can possibly harmonize. To separate our Father from the physical universe which He Himself created would be to reduce it to a condition so entirely chaotic as to be "without form and void," as it orginally existed before it was organized. The Supreme Power, which brought its separate parts together, presenting as it does a perfection so complete, is now required and ever will be, to preserve that identity which at the close of the sixth day of labor—six thousand of our years—the time occupied in its organization or creation, when it was pronounced perfect, or using the scripture language, "Very good." Nothing short of the same supreme intelligence, wisdom and power that manifested itself in its creation is required to perpetuate its life and existence.

The great difficulty in the Christian world to-day is their seeming inability to conceive of a God that is in the slightest degree what we term, in common parlance, physical or material. They have divested him altogether of any bodily shape, form or parts; and have given to us such an inconceivable nonentity; a some-

thing which fills all space and yet exists nowhere. From such a standpoint, we need not wonder that a divine who has received his education and training in a theoretical college where such ideas or imaginings form the basis of what they are pleased to term true religion, should advance the idea that God "must be separate and far removed from the entanglements of a physical universe." What are the facts in relation to this matter? That God our Father, the Creator, in the beginning, spoke to those who were his associates, companions, fellow-laborers—Gods if you will—for these constituted the Grand Council in the heavens; and placed before them the plan which resulted in the creation of our earth, upon which mortal man might dwell. This was done by gathering the necessary material, which was readily accessible, and forming—organizing—everything that was essential to man's being, his sustenance and welfare. It was not, as our Christian friends claim, that this very material earth was made out of nothing. On the contrary, it was made out of self-existent matter, requiring only the wisdom of a material God to convert it into its proper shape and form for man's use.

The persistent contention, that the spiritual and physical must be considered as separate existences, is wrong in conception as well as in conclusion. To the truly philosophic mind, every element is both spiritual and physical; and both are material. It is granted that there is what we term the coarser, as well as the most refined element. The former is comprehended by the senses, which are termed physical or bodily senses. The latter, not being discernible to the physical senses, are called spiritual. The element which we call spirit, that fills all space and which gives life to all existence, although not discerned by the mortal eye, is just as real as any of the coarser elements. Its existence makes itself manifest to us in what we term emotions; such as joy, love, etc., which we feel, and must acknowledge them to be palpable energies and powers that are inherent and belong to this element of spirit. The grand developments that have been made in the arts, sciences, etc., are due to the operations—call it heavenly inspiration—of this spiritual element. For this spirit, which is also called "intelligence or the glory of God," has held converse with man's spirit and, though not heard nor seen, has awakened within him thoughts and ideas, which being cherished, develop certain well-defined plans. And when perfectly crystalized enables the discoverer to point out their utility for man's benefit.

Where has the student along any of these lines been found during his course of study? Mainly shut up by himself, to enable him to concentrate his thoughts upon the one, to him, all important subject, also in experimenting, etc. But it is a mistake to say he has been alone. Who then has been with him; for he has not discovered the presence of any physical being? We answer: This spirit or intelligence has been holding converse with the spirit of

the student, and by degrees responding to the energies of the man's mind or spirit until an actual physical, material model is perfected.

The operations of this spirit must needs precede all action, whether it be in the creation of that which we consider the least valuable, or the creation of a world like ours. The principle of spirit inspiration or manifestation is clearly explained by the Prophet Joseph Smith. We quote the following:

"While in mortality, that which is revealed to us, is to our spirits exclusively: as though we had no bodies at all." In other words, it is spirit conversing with spirit, or the Spirit of God conversing with the spirit of man, his own begetting. This idea is a truly philosophical one and is not without its many counterparts. In any common conversation between two persons, the lips are the only organs used whereby one man's spirit or mind holds converse with his neighbor; and the impressions made are not discovered by any one of the bodily senses, but are just as real and tangible as any impressions made by direct physical contact.

There is no true line of demarcation that can be drawn which separates these two elements. Physical action responds to spiritual action; call it impulse, purpose or design, for thought, which is spiritual energy, precedes all physical action, either good or bad. While it is true that "God is a spirit, and they that worship him must worship him in spirit and in truth;" which will manifest itself either in prayer, or the song of praise, or any other physical labor. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.) The operations or inspiration of the spirit upon individuals will be in keeping with what are termed natural endowments. This is aptly illustrated in the following: "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." (Ex. 35: 30-35.) These undoubtedly possessed a natural adaptability for such labor, and therefore were susceptible of an inspiration corresponding thereto. It is regrettable that so small a portion of the human family recognize a heavenly inspiration, but attribute what are termed wonderful discoveries along every line to man's wisdom alone, and give him

the honor therefor, ignoring altogether that inspiration which reveals and gives a correct understanding to the spirit of man. There is naught in mechanism, art or science but what our Father is altogether familiar with, and could, if needs be, demonstrate His personal ability as He did, as stated in ecclesiastical history. "Unto Adam and also unto his wife did the Lord God make coats of skins and clothed them."

We have referred to the particular inspiration which was given to Bezaleel and Aholiab to do all manner of cunning work in the construction of the tabernacle and the ark, which constituted a portable temple that Israel carried with them through the wilderness. Also the garments for the clothing of Aaron and his sons when they appeared before the Lord in sacred worship. Everything, down to the smallest minutia necessary to make the same complete and perfect, is defined and their uses fully explained. Solomon's Temple, the character of which, in its peculiar construction, appointments and adornments, was revealed in detail by God Himself. Although altogether different from the then known architectural rules and designs, it became the admiration of all, great and small, who were privileged to gaze upon it. So highly was it prized by Israel that, subsequent to its destruction, another was built upon its site, and although Cyrus, Darius, and Artaxerxes, the king of Persia, had been lavish in their gifts to bring about its completion after the pattern of the first one, yet the children of Israel mourned, because of its inferiority to the temple built by Solomon. We might quote other and numerous instances to prove that the Creator was what might be termed, not only an expert designer, but a master workman as well; and would not accept of anything that man might make as directed by Him unless it came up to the standard which He had given. Hence, He said to Moses: "See that thou make all things according to the pattern showed thee on the Mount."

It is not out of place to presume that when the history of the creation shall be given in detail we will learn that a similar minuteness characterized the instructions given during the six days of labor performed in completing the work; and that the instructions were closely and even critically followed is evident from the satisfaction expressed by Him at the close of each day, culminating as it did at the close of the sixth day, according to the record. "And God saw everything that he had made and behold it was very good." Which certainly must have been a source of gratification and pleasure to the vast number that undoubtedly were engaged in this labor. Thus in the construction of this perfect but very material earth out of crude element that was pre-existent, is exhibited the knowledge, skill and wisdom of a material God, without in the least degree divesting Him of any part of His spiritual nature. We might go further and contemplate the heavens above, with its vast concourse of celestial orbs or spheres, moving in such

perfect order and with such exactness that mortal minds can compute their distances, define their positions, and foretell their revolutions. The close relation of these several planets to our earth, and its dependence upon them for the preservation of its existence, is not fully comprehended. Neither has any astronomer clearly defined how dependent other planets are upon our earth. This grand concourse of worlds may be correctly termed one family, and are under the control of our Father, the great Elohim. All being governed by a law which is celestial, they must act as a unit, or their existence would be blotted out. We can read of rebellious man in his spiritual—first estate—existence, and we can witness man's wickedness upon this material earth, and while we would not call in question such a posslbility, yet we have no history of a planet's actual rebellion.

The Prophet Enoch, in vision, witnessed the earth groaning under the burden of man's wickedness, and saying: "Woe, woe is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?" (Book of Moses 7: 48.) It is said the earth will be cleansed and purified because it has abided the law of its existence; and sunken as it now is, the promise has been given that it will be made celestial. "And there shall in no wise enter into it anything that defileth," etc. (Rev. 21:27.) The upward tendency, however, will be gradual, corresponding to man's improvement and advancement, as its deterioration has followed man in his degradation. And although, because of this, it has sunken very low in the scale of its being from its original condition, yet the element dwells within it necessary to become again a celestial sphere; as the element dwells in man which constitutes the ability to possess a life fitted for a celestial sphere.

Then, while Christian divines and Christian people may enjoy the thought of a God being separated from His own universe, and so declare, we will continue most happy in the thought that eventually upon this material earth, when it shall have passed through the necessary purification, that we, with our material bodies, being equally purified, will enjoy the companionship and the kindly ministrations of our material and loving Father, in company with all the heavenly host. Meanwhile we will look to Him, through the inspiration of His Spirit, to guide our footsteps along the dark meanderings, while groping our way through the mists that now intervene and shut us out from His personal presence. Nevertheless, He is now near at hand, and not afar off, and occasionally rests His feet—though unseen by us—upon His own footstool—this earth. Only those who are prepared can at any time feel His presence.—JOSEPH E. TAYLOR, in *Liahona The Elders' Journal.*

MAN'S IMMORTAL MIND.

MAN'S mystic mind, how great a thing to contemplate! How subtle it is. It takes a mind to investigate the mysteries of mind. Psychology is the science of the hour. It is cryptic and captivating. There is a theory extant that the mind of man decays as old age approaches—that senile decay means mental decay also. I wish to strenuously oppose that theory, and, if possible, to unseat it. Allow me to illustrate my view-point. A village pump, for many, many years done good service to the villagers who used to visit to draw water supplies. It ultimately became worn out, because of its age and constant usage. It ceased to draw. Not because there was no water—or that there was anything the matter with the water; but the old pump was impaired. So it is with the mind. It does not decay with old age, but the brain—the agency through which the mind seeks contact with the material world—may become impaired. Hence the theory that the mind is decadent.

The eternity of matter and the immortality of mind are correlative. Intelligence is the handle of the universe. Great minds have moulded the destiny of our little world. They have been the sinews of war in the battle for progress. How great is the power of thought. Men say that "the pen is mightier than the sword." It is the "power of thought" which makes the adage true. Men are being judged by their mental and moral status, more than by their physical stature. The one supercedes the other—because "that which is seen is temporal, but that which is unseen is eternal." Who is there that has seen the mind of man? It is the invisible world that influences us most. Thought is an eternal factor that influences us for our detriment or betterment. We can never have the same mental state twice. We have added a thought.

Men of mind are men of might. Our poets are our giants. They are concrete expressions of the power of thought. They show unto us the why and wherefore of the imagination. It is the poet's greatest possession. He is the image-maker of the universe. His thoughts are pictures—indestructible, eternal. Imagination is to the mind what flowers are to the garden. A garden is still a garden if bereft of flowers; but wherein is its beauty if it lacks such gems? Imagination in some degree stands for depth of mind. The deep thinker has invariably beautiful thoughts and the deeper the thought the more musical it becomes. Man aspires to attain to the understanding of all nature. That the gods are good he denies not, for the mind of man is forever forming new concepts of the mysteries which lie somewhere at the heart of things.

The body of man possesses a wonderful telegraphic system; in place of wires, nature has provided nerves. The brain is the central exchange of this system, and because of this system it can be said that the mind of man is in his finger tips. The pianist is an example. The lightning speed of the transmission of thought into

the action of his fingers on the keys, shows that his fingers can be educated, thus to a certain degree possess mentality. Man, through the agency of his mind, is forever receiving impressions. Therefore, it is the duty of man to give expression to some of these, if he would serve the present age. Or else we are parasites, and not life-givers. Self-expression in many instances means self-expansion.

Professor G. H. Betts in his book on "The Mind and its Education," says: "Expression has a distinct moral value." This is scriptural—for is it not written, "Be not hearers of the word only, but doers also." We express ourselves by our actions. Our acts are the expression of our thoughts. We are to give expression to our impressions, if we would live the gospel and possess a perfectly-balanced life in thought and action. This world is an expression of the mind of God. It was once a beautiful thought.

The mind is the man and is inseparable from the eternal ego, which existed with the Father and is evolving toward the perfection of Him, the glory of whom is intelligence.

Salt Lake City. AUBREY PARKER.

KEEP YOUR HEAD.

If you can keep your head when all about you
  Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
  But make allowance for their doubting too;
If you can wait and not be tired by waiting,
  Or being lied about don't deal in lies;
Or being hated don't give way to hating,
  And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your master;
  If you can think—and not make thoughts your aim.
If you can meet with Triumph and Disaster,
  And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
  Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
  And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings
  And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
  And never breathe a word about your loss;
If you can force your heart and nerve and sinew
  To serve your turn long after they are gone,
And so hold on when there is nothing in you
  Except the will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
  Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
  If all men count with you, but none too much;
If you can fill the unforgiving minute
  With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
  And—which is more—you'll be a Man, my son!

—KIPLING.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 19, 1911.

THE LATE PRESIDENT JOHN HENRY SMITH.

THE elders and saints of the British Mission will be pained to learn of the death of President John Henry Smith, second counselor to President Joseph F. Smith in the First Presidency of the Church, which occurred in Salt Lake City, October 13th, 1911. A message announcing his demise was sent by cable to the Liverpool Office. As nothing was known here of his illness, the news of his death came as a shock to his many friends and admirers, the Latter-day Saints throughout the European Mission. Owing to the prominence and wide experience of this valiant servant of the Lord, his death will be a distinct loss to the Church, and those who knew him best and most intimately will mourn his departure the most.

President John Henry Smith was associated with the Council of the Twelve Apostles some thirty-one years, but, latterly, at the death of the late President John R. Winder, he was chosen and sustained, April 6th, 1910, as second counselor to President Joseph F. Smith. He presided over the European mission for about two and a half years, coming here shortly after the October conference in 1882. His record is too well known to require any eulogy from the writer, but suffice it to say that he was a man of sweet and pleasant address, and of such winning manners, that to know him was to love him. Independent in thought and fearless in the expression of his views on all important matters, yet was he a wise counselor and safe adviser. His judgment when given ever commanded respect among his fellows. He has been closely identified with every important movement made by the Church in recent years, as well as having been intimately associated with many business enterprises and civic undertakings that were inaugurated for the building up of the city of Salt Lake and the State of Utah. He was a most lovable man in every way and in all things, as attested by a host of friends both in and out of the Church, and can ill be spared from the councils of those his associates and people who know his true worth. Peace to his ashes!

Particulars of his death will appear in the columns of the *Star* later on.

RUDGER CLAWSON.

RELIGION.

THE theme of the ages! How much has been said and done and suffered at the altar of religion! Looking back over the history of the peoples of the world, we can read the quality of their religion by their comparative success or failure in the world's great march of progression. By religion is not meant specifically Christianity, but rather the definition which embraces all systems of faith and worship that have been active elements for good or evil among the tribes and races of mankind.

Religion is as much a part of man's nature as is love. Although a man may not be willing to consider himself in the light of being religious, there is a code of ethics or principles which he has formulated or appropriated to govern his life, which may justly be classed as his religion, whether of a secular or of a spiritual character. Realizing this innate desire of man to set aside something for his adoration or worship, other men, individuals as well as combinations, have, for various reasons, after having determined what their own religion should consist of, set out to bring their fellows into subjection to their new-found ideas. Sometimes it was hard work to attain success, and so, where persuasion or agitation failed, crusades were organized, and massacres were planned; and there are many instances in history of a new set of religious ideas being established by force. The victims were shown but one alternative—the new religion on one hand, death or torture on the other. This sorry spectacle, we are grieved to admit, has even been enacted in the name of Christianity, but not, nor could it have been, actuated by the spirit of the lowly Nazarene, who has given to us the highest code of religious and ethical laws conceivable.

As a result of these depredations, many have raised their voices in complaint against Christianity, charging it with suppression of individuality, with being the cause of bloodshed and with being unprogressive; pointing to the history of the nations in support of these charges. Seeing the apparent weakness and failure to accomplish its object sufficiently to their liking, others have come along and affirmed independence to Christianity, and, incidentally, something purporting to be productive of better results has been held out for acceptance in its stead.

The great Founder of Christianity exemplified even His noblest teachings in His own life. So we can know, by reading His history, what is meant when He gives the exhortation, "Love thy neighbour as thyself"; and He further gives us to understand by the parable of the Good Samaritan that it is probable that our neighbor may have very different religious ideas to our own. We are also told that "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James

1:27). Something higher and better than the religion of a celebrated modern agnostic leader who announced, "To do good is my religion." Not only to do good, but to be good is the requirement demanded by the pure religion. It is something infinitely nobler and purer than any other system yet devised by man since the world began.

While it is true that many scenes of bloodshed and barbarity have been the result of religion, yet they were the religions of men, and not true Christianity, for the whole tenor and spirit of true Christianity is so utterly averse to such proceedings as to stand as a condemnation and a judgment against those who perpetrated them. So I say with Miller, that true Christianity

> "Is always mild, propitious, and humble,
> Plays not the tyrant, plants no faith in blood;
> Nor bears destruction on her chariot wheels;
> But stoops to polish, succor, and redress,
> And builds her grandeur on the public good."

So we conclude that it is, and has ever been man who endeavors to suppress conscience and individuality—who has been the cause of bloodshed, and deterred progression—and not Christianity, the pure religion. There is nothing more productive of freedom, of peace, of charity, and the virtues that make men good, and pure, and noble, than the Spirit of Christ. It makes better individuals, and therefore better homes, and who can say that the homes of a nation are not the molds of its future destiny? It should thus be the endeavor of all men to become true Christians.

Bury St. Edmunds, Suffolk. J. W. FITCHES.

MINUTES OF NORWICH CONFERENCE.

THE semi-annual Norwich conference convened October 15th, 1911, at St. Stephen's Chambers. President Rudger Clawson, of the European Mission; President F. B. Hammond and fourteen traveling elders of the Norwich conference were present. Three well-attended sessions were held.

The morning session commenced at 10:30, by singing "Come listen to a Prophet's voice." Prayer by Elder Robert Shephard. Sang, "O what songs of the heart."

President Hammond extended a hearty welcome to all, and emphasized the necessity of all exercising their faith and prayers in behalf of the speakers.

Elder J. L. Broadbent showed from the scriptures that not many learned men had been chosen to preach the gospel, but men having the right inner feeling.

Elder J. H. Buck spoke of the gospel as a means of salvation to all that will obey it, and said that all will be judged according to its principles.

The congregation sang, "Sweet is the work."

President Clawson very feelingly announced the death of President John Henry Smith. The announcement caused a very deep feeling of sorrow in the heart of every Latter-day Saint.

President Clawson then spoke of the two priesthoods in the Church and of the necessary offices in each one. He showed how by unbelief these priesthoods had been lost to man, and that not until the angel of the Lord had visited the earth, as predicted by John, was it again restored and the former power and authority realized among men.

Benediction by Elder James Ball.

The afternoon session commenced at 2:30. After the opening exercises, the sacrament was administered by Elders William G. Gidney and James A. Hind. The authorities of the Church were presented by the clerk and unanimously sustained.

Elder A. Tom Johnson spoke very forcibly on the claim of the Latter-day Saints that there is but one true church on the earth, and that all other claims could easily be disproved by investigation. He emphasized the truth that man may know of the doctrine, whether we speak of ourselves or whether it be of God.

"Israel, awake from thy long silent slumber," was rendered as a quartette by Rosey Wilkins, Gertrude Dawson, Vance D. Walker, and A. E. Southgate.

Elder J. W. Fitches proved very plainly from the scriptures and from history that there had been a great apostasy, both from the Church and of the Church.

Dorothy Thalbourn sang very beautifully as a solo, "The maiden's prayer."

President Clawson spoke of the erection of temples, and said that, like ancient Israel, the Latter-day Saints are a temple-building people. He showed how such places are necessary for the performing of sacred ordinances of the gospel, such as baptism for the dead, which is necessary that we might save our dead, as understood by the apostles of Jesus in the primitive times.

The closing prayer was offered by Elder Seth C. Kelsey.

The evening session commenced at 6:30, one hundred and fifty being present. After the opening exercises, the labor and statistical report was read by the clerk.

President Hammond addressed the meeting on the necessity of an organization in the Church of Christ and said that the true church may be distinguished by its organization of apostles, prophets and other officers.

Elders James A. Hind, Franklin D. Ashdown, Vance D. Walker and J. W. Fitches sang as a quartette, "Beautiful isle of somewhere."

Elder Vance D. Walker spoke of the great love the elders showed for their fellows by leaving their homes and loved ones and coming into the world to preach freely to them the gospel.

A solo was very beautifully rendered by Miss Chrissie Woods, "Nearer, my God, to Thee."

President Clawson then read an article from a paper reporting a Baptist conference recently held at Sheffield, showing that there had been a decrease of three thousand seven hundred and seventy-five souls in that church during the past year, with a staff of several thousand ministers, lay preachers and Sunday School teachers. He compared the success of their labors with the success of the elders laboring in the Norwich conference, which shows an increase of sixteen souls in the past six months. He showed very beautifully the contrast between the works of God and the works of man; that man has chosen officiating priests and ministers to act in the place of God's authorized servants.

The benediction was pronounced by Elder William G. Gidney.

On Saturday, October 14th, President Clawson met with President Hammond and fourteen traveling elders of the Norwich conference in Priesthood meeting, where reports were listened to and many timely instructions given by President Clawson.

A spirit of love, peace and joy prevailed throughout the entire conference.

VANCE D. WALKER, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The address of the Bristol conference is changed to 8 St. Mark's Road, Easton, Bristol.

Harvest Festival.—On Sunday evening, October 8th, 1911, a harvest thanksgiving service was held in the Etherington Street Hall, Gainsboro' branch (Hull conference). There was a good attendance of saints and friends. Inspiring addresses were given, and a duet was rendered by Sister Stagg and Brother John Harrison. The hall was tastefully decorated. On Monday evening a special program was rendered, after which the harvest goods were sold, the proceeds going to defray the branch expences.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home October 13th, 1911, per s.s. *Virginian*. From Great Britain—Charles H. Baker, Stanley J. Madsen, William S. Thorley, Charles Naylor, Aaron J. Hill. From Switzerland and Germany—C. Peter Brienholt, Charles R. Crowley. From Sweden—Anders Pherson, John D. Benson. From the Netherlands—Charles M. Clawson, William Allsop. From Scandinavia—Niels P. Jensen, Anton Cramer. With the company were twenty-six emigrants in charge of Elders Aaron J. Hill, Charles H. Baker and John D. Benson.

Fire at "Deseret."—At 10-15 Monday evening, October 16th, 1911, "Deseret," headquarters of the London conference, was aroused by some one with the information that the place was burning. On receiving the alarm everybody quickly left the building to find that the fire had started in the corner shop occupied by McAlvis, a blouse manufacturer. The people of the house kept remarkably cool, scarcely anything being removed from the building. The fire was soon under control, owing to the splendid work of the Tottenham Urban District Fire Department. Very little damage was done to the building, which is covered by insurance.

Baptisms.—On Sunday morning, October 8th, 1911, one person was baptised in the river Ure, Wisbech branch (Norwich conference), Elder J. Leslie Broadbent officiating.

A baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference), on Saturday, October 14th, 1911, at which twenty-three persons from the following branches were baptised by Elders Charles J. Parry, Clarence E. Bohling, Shores Loveless, and President Fred C. Parker:—Bradford, 1; Batley, 9; Clayton, 3; Halifax, 1; Leeds, 2; Morley, 2; Pudsey, 5. Confirmation took place immediately afterwards in Westgate Hall. About two hundred and fifty saints, friends and strangers witnessed the ceremony.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, N. (London conference), on October 8th, 1911. Elder Carl Eddington baptised two, Elder George T. Darley one, and Elder W. H. Allington one.

District Meeting.—President Joseph W. Clark and five elders met with the saints and friends of the Carlisle branch (Newcastle conference) in a district meeting on Sunday, October 15th, 1911. At the afternoon session, President Clark extended a hearty welcome to all present, and hoped that those attending the meetings might be well repaid. The general and local church officers were presented and sustained. Elder F. A. Dahle said that no person can save himself without the aid of others. He showed that from the earliest times revelation has been God's means of communicating with His children. Where His Church is, there must be revelation, for His Church is built upon it, as was proclaimed to Peter of old. The evening meeting commenced at 6:30. Elder George B. Chambers spoke at some length on the establishment of the Church by Christ and His apostles. He said that, pursuant to the claim made by the Latter-day Saints of the restoration of the gospel of Christ, it was necessary to firmly establish the fact of an apostasy. Proceeded to show that the prophecies made by the prophets and the apostles of old had been fulfilled. Elder John R. Sayer said that man must come to God in the same way to-day as formerly. The gifts of the Holy Ghost always follow those who

have faith, repent of their sins, and are properly baptized. If the gifts of the Spirit are limited, so is salvation. It has been error, not truth, that has caused all the strife and division in Christendom. During the services, Sister Amy Wright sang two solos, which were greatly enjoyed by all present.

Successful Socials. — On October 7th, 1911, about one hundred and fifty saints and friends of the Birmingham conference met in a social at the Handsworth Assembly Rooms, Birmingham, in honor of Elder J. M. Young, who is honorably released to return home. Refreshments were served and a good program rendered. As a token of love from the saints and friends, Elder Young received a beautiful and useful present. A good time was enjoyed by all present. The saints and friends join in wishing Elder Young a safe and pleasant journey home.

On Saturday afternoon, September 30th, 1911, a "tea" was served by the Relief Society of the Barnsley branch (Sheffield conference). A pleasant time was had and the proceeds went to the relief fund.

A very enjoyable social was held on Saturday, September 23rd, 1911, at Latter-day Saints Hall, St. Michael's Road, Northampton (Birmingham conference), in honor of Elder R. E. Barber, who was leaving to take up his duties in the Walsall branch. An excellent program was rendered by saints and friends, and games were indulged in. As a token of love and esteem, Elder Barber received a nice set of carvers.

The Relief Society of the Preston branch (Liverpool conference) held a very successful social on Saturday, September 23rd, 1911, in honor of Sisters Mary and Margaret Corless, who were leaving for Zion. A splendid program was rendered. Each of the departing sisters was made the recipient of a nice dressing case. Light refreshments were served. An enjoyable spirit prevailed throughout the evening.

On Saturday, September 30th, 1911, the saints and friends of the Burnley branch (Liverpool conference) held a very successful social on behalf of the choir. A good sum was contributed to be spent for song books. Elder Marriner Roskelley, who was leaving for Southport, was wished God-speed in his new field of labor. About one hundred persons were present, all spending a very enjoyable evening.

A very enjoyable social was given by the Hull branch (Hull conference), at Forester's Hall, Monday, October 2nd, 1911. A good program was given by the members and friends, and a very pleasant evening spent in social recreation.

On Saturday, October 7th, 1911, a farewell social was tendered by the saints and friends of the Hyde branch (Manchester conference), to Sister Edith Morgan and family, prior to their departure for Ohio. There were about one hundred and ten present. A

good program was rendered and light refreshments served. As tokens of esteem, each was given a suitable present. Sister Morgan and family have been faithful members and will be greatly missed.

An enjoyable social was held on Wednesday evening, October 11th, 1911, at Bruce's Hall, Middlesbro' (Newcastle conference), in honor of Brother and Sister James Ingleby, who are emigrating to Zion. Although they are getting well along in years, they expect a happy meeting with their children, who have all preceded them to Zion.

A farewell social was given in the Northampton branch (Birmingham conference), Thursday evening, October 11th, 1911, in honor of Sister Alice Harris, who is emigrating to Zion. A splendid program was rendered, after which games were indulged in. As a token of love and esteem, Sister Harris was presented with a beautiful traveling rug.

A very successful social was given on Monday, October 16th, 1911, at 47 Scotch Street, Carlisle branch (Newcastle conference), following the district meeting and also to open the season for the Mutual Improvement Association work. A suitable program was arranged, songs, solos and recitations being given in excellent style. President Joseph W. Clark spoke on Mutual Improvement Association work and encouraged all to attend meetings in time. He also complimented the branch on its healthy condition. Light refreshments were served. The hall was filled with saints and friends and all expressed themselves as having spent an enjoyable evening.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON X.—HONORED BY STRANGERS, REJECTED BY HIS OWN.

I. JESUS IN SAMARIA.

1. The Samaritans. (a) A mixed people (II. Kings 17: 24-41). (b) Unfriendly toward the Jews (John 4: 9; compare Acts 10: 28; see also John 4: 20). (c) Regarded favorably by Jesus (see Luke 10: 30-37; 17: 11-19).
2. Jesus and the Samaritan woman. (a) They meet at Jacob's well (John 4: 1-6; compare Genesis 33: 19; 48: 22; Joshua 24: 32). (b) She is convinced that He is a prophet (John 4: 7-24). (c) Jesus declares Himself the Messias (verses 25, 26). (d) Her testimony (verses 28, 30, 39).
3. Jesus accepted by the Samaritans. (a) Their testimony; they accept Him at first because of the woman's testimony, then on their own convictions (verses 39-42). Note that at a later time other Samaritans receive the Gospel through the teachings of the apostles (Acts 8: 25; 9: 31; 15: 3). (b) His sojourn among the Samaritans (verse 40).

II. In Galilee.

1. At first well received (John 4:43-45; Luke 4:14, 15). (a) Fame of His doings at Jerusalem had preceded Him. (b) He heals the nobleman's son (John 4:46-54).

2. Rejected by the Nazarenes. (a) His address in the synagogue (Luke 4:16-19; compare Isa. 61:1). Note the surprise of the people: "Is not this Joseph's son?" (Luke 4:22; compare Matt. 13:55; Mark 6:3; John 6:42). (b) An attempt to kill Him (Luke 4:28-30; compare John 7:30; 8:59; 10:39).

3. Again at Capernaum (Luke 4: 31-34). (a) A wicked spirit rebuked; the evil one's testimony of Christ (verse 34; compare verse 41; 8:28; Matt. 8:28, 29; Mark 1: 34; 3:11; 5:6, 7). (b) A miracle in the household of Peter (Luke 4: 38, 39; Matt. 8:14, 15; Mark 1:30, 31). (c) Other miracles (Luke 4:40-44; Matt. 8:16; Mark 1:32).

BE STRONG!

Be strong!
We are not here to play—to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song.

DIED.

Timmons.—At Wombourne Common, near Wolverhampton (Birmingham conference), September 16th, 1911, Ann Timmons; born November 30th, 1822; baptised in 1877 by Elder George Boderson.

Cutler.—At Stourbridge, Worcestershire (Birmingham conference), October 4th, 1911, Elizabeth Cutler; born April 18th, 1829; baptised June 20th, 1850.

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